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**Evangelical Visitor - January 10, 1972 Vol. LXXXV. No. 1.**

John E. Zercher

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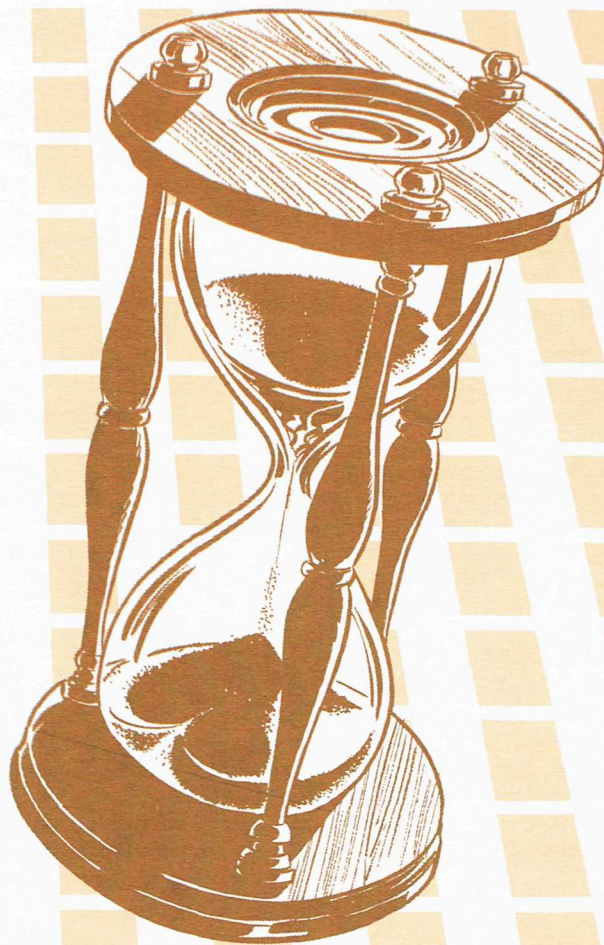
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# *Evangelical* **VISITOR**

January 10, 1972

# 1972





# CONTENTS

<b>Editorial</b>	<b>3</b>
Happy New Year?	

<b>Ecce Omnia Nova Facio</b>	<b>4</b>
Robert B. Ives	

Now, do not let a little Latin scare you! The title is a part of Revelation 21:5 and is an appropriate New Year's meditation. *Nova* means NEW. Does that help you?

<b>The Note of Credibility</b>	<b>5</b>
Henry N. Miller	

Under a former president of the United States the term "credibility gap" came into use. We make no attempt to judge if he deserved the association with the term, we only suggest that there is the great danger of this "credibility gap" arising among the Christian community—our actions do not add credence to our words.

<b>The Graduated Tithe</b>	<b>6</b>
Ronald J. Sider	

One of Parkinson's laws goes something like this: "Expenses always rise to meet income." This is an experience we all have had. Not all of this problem is due to a rise in the price index—the high cost of living. There is also the cost of high living. The writer proposes a concrete method to get a hold of this temptation and thereby defeating it.

<b>Ma Sibanda</b>	<b>8</b>
Mrs. Nellie Mlotshwa	
Jane Matobela	

An intriguing report of a miracle of grace.

<b>QUARTERLY MISSIONS INSERT</b>	<b>9-12</b>
----------------------------------	-------------

<b>On Seminary Training</b>	<b>13</b>
William R. Hoke	

Following three terms of service in India (1945-63) the Hokes spent eight years pastoring, teaching, and furthering their education. Brother Hoke graduated from Ashland Theological Seminary in 1971 and has returned to India for further service—this time in the teaching of pastors for the church in India.

<b>Revival at Choma</b>	<b>14</b>
A. G. Brubaker, Jr.	

One of the "signs of the times" is the spontaneous out-breaking of revival in nearly every area of the Christian Church. This is a report from Choma, Zambia. As in so many places, it was among the youth.

<b>Religious News</b>	<b>15</b>
-----------------------	-----------

<b>Family Worship: What Are Parents to Do?</b>	<b>16</b>
David S. Noreen	

Even if one does not agree with the writer I am confident that he will be impressed with his honesty and perhaps even with his logic.

<b>Who, Me?</b>	<b>17</b>
-----------------	-----------

Larry Richards

A writer who works with and thinks with youth looks at the God-man relationship and wonders just why God claims to be so interested in man.

<b>Church News</b>	<b>18</b>
<b>Dear Moms,</b>	<b>20</b>

An open letter to all mothers with sons who are soon to leave the nest.

Man has always been torn between saving himself and giving himself, and Christian man has never found it easy to believe that it is only by giving himself, that he can save himself. He finds it hard, even bitter, to accept that being saved is only a consequence, and that it is the consequence of having given.

—Alan Paton

## EVANGELICAL VISITOR

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## Happy New Year?

No doubt the greeting "Happy New Year" will be with us for a long time. And as far as it goes it is undoubtedly a sincere wish. Surely we do not wish the opposite.

It is good as far as it goes but it does not go far enough. If it is weighed against the realities of life and the Christian faith it will be found wanting.

The term is a bit misleading for it suggests that happiness is the goal rather than the result. As we have often heard and indeed experienced, happiness has a way of eluding the seeker. To enter the year with this as one's goal will result in twelve months of unfulfilled hopes and of futile quest. Even though its pursuit is considered by many to be among man's inalienable rights, it is a fruitless one.

In addition to its elusive quality it is an unworthy goal. The Scriptures have numerous goals for the Christian life but happiness is not one of them. There are the benefits of the Christian life that come to those who seek the kingdom of God, who do the Father's will, or who suffer for Christ's sake. There is joy and peace which "surprise" us and sustain us in our Christian pilgrimage. These are understandably closely equated to happiness but even these are not ends in themselves. Where happiness is dependent upon happenings—these Christian graces may well be in spite of happenings.

The term is found wanting because it does violence to experience. It is not realistic. We talk about the unknown year before us. But there are some things we know. We know that the experiences of the human family will be our experience. The "happy" events of births and weddings will be marred by tragedy and death. For many of us the nights will be longer than the days. This is not a *happy* world. Even the benefits we enjoy fall under the shadow of Biafra, Vietnam, Bengali, Attica or our neighbor's loss or heartbreak.

As Christians we have resources for the new year to which we should turn—resources which will offer us the alternative to either unjustified optimism or to cynicism and despair.

There is the resource of God's grace. We need to widen the meaning of grace to include the many facets of this divine gem. There is in grace that which gives guidance and direction to life. It comes in varied forms but there is in the Christian faith that sense of being God's man or woman in God's place which gives direction and purpose and satisfaction to life.

There is that aspect of grace that enables us to do what God has called us to do. This means that we are not alone in the tasks of life. This means that the difficult becomes possible because of grace.

There is forgiving grace that comes to us in our failures and sins. Every moment can be a new beginning with God—Paul called it abundant grace—John Bunyan called it "grace abounding." The message of the Gospel is clear that whatever mess we make of our lives there is grace to forgive and grace to begin to put it back together again.

There is grace which provides strength and courage in the face of temptation—whether it be a moral or ethical compromise or the desire for power and position. By our side is One who was tempted like we.

There is grace for those times when life falls in and the bottom goes out. In the utter loneliness of those dark hours there can be an awareness to the Christian of One by his side who gives sustaining grace for whatever comes.

There have been a few of God's people who in their Christian pilgrimage were entirely dependent upon God's grace and His grace alone. Most of us are not. We have the added resource of Christian fellowship. In the Christian community there should be the listening ear, the encouraging word, the understanding heart, the forgiving spirit, and the supporting hand. God comes to us not only in His Word and by His spirit but through fellow Christians.

It is deceptively easy to write about and talk about the fellowship which is available in the Christian community. But it is a costly practice. It calls for both giving and receiving. It strikes at our pride and our self centeredness. It calls for us to be available and involved. It demands openness and honesty.

I recently heard a churchman suggest that Christian fellowship calls for "unlimited liability" for one another. Is not this what we really do in a true marriage and family—no matter what happens we will not "cop out"? But is it not true that the irresponsibility we so deplore in the natural family we are prone to take for granted in the Christian family of faith?

The difference between God's grace and the fellowship of Christians is that God's grace is constant and available. We need only to avail ourselves of it. Christian fellowship is on the other hand dependent upon each other. It is both giving and receiving. We must work at it, not only as individuals but as a family. It cannot be assumed that a community of Christians is a Christian community. What we can assume is that wherever there is a community of Christians (congregation) we can have a Christian community.

The year ahead will not be easy. It may not even be a happy one. It can be a year of growth and service as we open our lives to God's grace and to each other. Z



*"Behold I Am Making All Things New"*

# Ecce Omnia Nova Facio

Robert B. Ives

Each year, newly come, catches us up in its movement, while its joys and fears become our own. We see the year set out by the Almighty, bordered by wisdom which will not let time frighten us; and yet we are clumsy and bungle the time we have. That year which we greet with joy and renewed determination falls away like water in our hands. Tumbling along after the last year are new, unfilled days into whose borders we attempt to set what we have often begun, half drawn, partly built models which lie strewn about the spaces of other days and years.

It is exciting to confront God in the book of Revelation (21:5) exclaiming, "Behold I am making all things new." Just think of it, all things new. What a sound that has. Mahler might have composed his second symphony to that; or Dante written the third Cantica of *The Divine Comedy*; or Michaelangelo painted the Altar Wall of the Sistine Chapel as the tremendous drama of the second coming of Christ to it.

We live in a tiring world which, post-Eden, has become covered with graffiti, spray paint and general grime. And we, like the world, are weary and marred by sin. We have the fancy somewhere in the back of our minds that it doesn't have to be this way, that we can break out of the terrible blackness of things and be free. Because of that fancy, the coming of newness arouses enthusiasm. If John in Revelation was speaking of the end of time and the newness of what is beyond time and beyond this form of the universe, yet may it not be so that newness already touches our universe. Perhaps God so arranged time that once every 365¼ days we have opportunity for a new beginning.

We welcome the coming of a new year. Old Father Time with his scythe is pushed aside by a mere babe in

diapers who is yet wiser than we. We welcome the new year as an opportunity to reassess ourselves. We make lists of resolutions, which like Charlie Brown's lists, barely make it through January 1. We might cease making such lists; but something there is tucked into the human soul which desires those new beginnings. In the original uncut version of everything God saw what He had made and it was good; in fact, it was very good.

For us, newness lies on the other side of tears and repentance. Peter wept after the denial and David, after the death of his son and Paul, after Damascus; and we, countless times. In slightly different ways, perhaps, we all want change and renewal. We all want to see the new come. Russia, October, 1917. The new came; but it wasn't better, only different. Spain, 1939. The new came; but it wasn't better, only different. Art Nouveau, about the turn of the century. The new came, but it wasn't even new, only different and an age which dismisses decorative art and architecture thinks it wasn't even better.

All of this points to our problem. We sit down at the beginning of the new year to attempt to come at newness; and it is the same old us. How do we think newness shall come out of that?

In the 16th century newness came. It came out of the old forms and the old problems and it came in many versions. Old people brought the newness; even the most creative, even the most radical, were old kinds of people. Eventually the new kingdom will set aside all of our pretensions to newness; yet it seems to me that there is great value in thinking new, in having the opportunity to take a new measure of things, provided, that is, we use it wisely. We buy new calendars, get new license tags for our cars, renew our periodical subscriptions and look at new income tax forms. A year's worth of time means we can mull over areas we need to renew: our commitment, our awareness of people, our vision and

determination; but time is beginning to hurry and the great question is, what shall we do with it?

*O Time Time, stay away.*

*Time Time, come to me.*

*Stop Stop. Hurry hurry up.*

*Please come back again.*

This year's newness is that of 1972 and it seems to me that there is a new thing we need to face in 1972. We are caught up in a kind of saga, a saga intertwined with the motions of that universe hastening, by the mechanism of entropy or whatever, to total newness. We decide whether to engage in that saga or to be a spectator; for God has called us, out of darkness into light (1 Peter 2:9) but also out of the audience into the drama (1 Cor. 6:20; Romans 12:2, and especially the implications in the following verse; Matt. 16:24). If in other years we have, perhaps, been in the audience about evangelism, about culture, about social needs, about community in the brotherhood, about education, about any of those areas of creation and the redemptive order which God oversees; then in 1972 we must come into the drama. 1972 is a year for the living theater.

Our answer to the question posed by the rather irreverent book, *What To Do Until the Messiah Comes*, might be along the lines, well, I'll read the paper this morning and see what is happening, and in the meanwhile I hope the bottom doesn't fall out or the top blow off, nor the newspapers go on strike. The whole world is behind the curtain, apt to roll up and disclose the drama, and we need to be on the stage and in that drama.

Now one day the curtain will roll up disclosing one figure on a white horse, whose eyes flame like fire, a figure wearing many diadems on his head and robed in garments drenched in blood. On that day we can cease our part and let Him rule. In the meanwhile what we do until the Messiah comes is determined by how we accept the newness of a new year. 1972 is a good time to confront that issue.

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*The writer is pastor of the Grantham congregation. The title, for those who do not read Latin, is translated at the top of the page.*



I remember on occasion hearing people say in effect—"If I ever become a Christian, I want to be a real one." I admire that noble aim but at the same time am embarrassed by the fact that these people may have been turned off by church members who do not make the Christian way appear to be a genuine, exciting, and inviting way. Jesus said, "I am come that they might have life, and that they might have it more abundantly." Whatever else this might mean, it certainly speaks of a quality of life that is above average—the kind that puts a spring in the step, a smile on the face, and a readiness in the will. It

the faith of Jesus to an entire empire. I believe that it was said of them that there was some evidence they had been with Jesus. He was the ingredient that changed their lives, that charged them with holy responsibility, that gave them creative ways of finding and winning men to their Lord. It was the inner power of the Holy Spirit working with them that enabled them to speak irresistibly and to "turn the world upside down." They went out and shared what they had and what they had experienced. "We cannot but speak the things which we have seen and heard." They had been with Jesus; that made the difference.

Is not that really at the heart of personal evangelism. One cannot give what he does not have, nor sell what he does not believe in. To possess a

Thanksgiving dinner they were not otherwise going to enjoy, how his wife cried for an hour over the generosity of these new friends. But the thing impressing me most was his comment about our teenagers: "They were so happy, so full of joy!" And that's one of the differences the world can see. It makes the Christian faith and witness more inviting than some have known it to be.

The demonstration of joy is a direct outgrowth of a right relationship with God. It is also the means of winning men. Even King David had learned this 2,600 years ago. "Restore unto me the joy of thy salvation. *Then I will teach transgressors thy ways, and sinners shall be converted unto thee!*" (Psalm 51). This makes sense in 1972 as well.

The changed and cleansed life is used by God to bring about change. There is so much in the story of Jesus' visit to Samaria (John 4) that intrigues me. For one thing, it is a demonstration of how a person moves from point A to point B; that is, how the careless woman of Sychar becomes the Christian witness of Sychar. At the conclusion of that process, having experienced a changed life, she was in a position to speak out for the One who had done the great miracle in her.

One can imagine a lot of things in this story. It may be true that this woman belonged to many men in general and none in particular. But she became a whole new person and the evidence was so dramatic that it was immediately convincing. "Come see a man," she said, "—a different kind of man, a holy man, a man who has probed my inner self and has set me free from the past." The Bible says that many people in that village believed on Christ because of the testimony of that "new" woman. In one brief afternoon she had become a clean vessel, her empty, thirsting person had been filled by a well of water springing up, and this new sparkling life began immediately to overflow upon the people of the town.

Does all of this say anything to you, or to me? Isn't it true that lost men want more than talk, or profession, or emotion? Men must have reality. And they must see reality—the evidence of a clean and holy life as the foundation and reinforcement for every loving, evangelistic, redemptive act performed by those of us who are eager to help enlarge the kingdom of God here and now.

"Lord make me clean, ignite a holy zeal within me, let none be discouraged by my life from seeking after Thee. Amen."

## The Note of Credibility

Henry N. Miller

says that the witness of Jesus' follower is supported and enlivened by the spiritual health and atmosphere which he demonstrates.

These are times when a great new emphasis on personal evangelism is hitting the church. Movements of several sorts are being created and used by the Holy Spirit to bring revival to America. Along with these are several workable tools and techniques to encourage a man in sharing with others his faith in Christ. But behind the mechanics is the essential power of a changed, charged, creative Christian life.

Do you need illustration for this? Somewhere in a well-known Christian writing there's a story of a group of rather common people who brought

genuine product makes the difference between a forced or a willing witness; between sharing Christ because I'm supposed to, or because I truly want to. The Jesus movement, whether among the young or the old, and whether first or twentieth-century-style is marked by several identifying characteristics, one of which is an open and contagious joy. And that is a commodity scarce enough to attract some attention whenever it does appear.

This was proven to me again. I have just visited a new family in our community. These people were reached through a particular need they were experiencing, and our high school youth took a Thanksgiving basket to the home. I was intrigued with the father's story; he told me of his injury, the plight of the family, the youth who came with the food, of the

*The writer is associate pastor of the Upland Brethren in Christ Church.*

January 10, 1972

# A Proposal for Christian Giving in a Starving World

Ronald J. Sider

The

I recently heard a State Senator from a Brethren in Christ area argue that his constituents were poor—or at least so nearly poor that they simply could not afford to pay another cent in taxes. And he cited a letter from a constituent as proof. Some good person had written to her senator announcing that her family could not possibly pay any more taxes. Why they already, she said, paid the government income taxes and sales taxes and bought licenses for their two cars, their summer camper, their house boat and motor boat.

This story illustrates the problem of us incredibly affluent Westerners. We actually believe that we can just barely get along on the six, ten, or fifteen thousand that we make. We are in an incredible rat-race. When our income goes up by another \$1,000 we convince ourselves that we need about that much more to live—comfortably. We have been taken in by the smooth talking advertisers' con-game. The State Senator was not joking. He agreed that any more taxes would have threatened his good constituent with poverty and destitution. How can we escape this delusion? Do we realize the desperate plight of the majority of the world's people?

## Affluence Amid Poverty

Ten thousand persons died today because of inadequate food. One billion people (more than ¼ of all persons living today) are mentally or physically retarded because of a poor diet. The problem of course is that the world's resources are not fairly distributed. We in the West are an affluent island amid a sea of starving humanity. North America, Europe

and Australia have only ¼ of the world's population but we greedily consume ½ of the world's available food. The average income per person in India is about \$60 per year; in the U.S. it is about \$3,500. We now have almost 60 times as much as our brothers over there and the difference will widen in the next ten years. Nor need we look only abroad. There are 30 million poor people in the United States. Poverty gnaws away at the energy, initiative and body of whites in Appalachia and blacks in the inner city. Is there a word of the Lord for us wealthy Westerners?

## The Biblical View

The beloved disciple put it very bluntly in I John 3:17, 18: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and truth." Notice that love is not just an inner feeling or an empty verbalization; love is deeds and actions. Loving is ending poverty. Here and elsewhere, the Bible teaches that our religion is phony if we close our hearts against the poor people around us. "Depart from me," Jesus said, "into the eternal fire . . . for I was hungry and you gave me no food."

Our Lord also revealed the wonderful truth that when we minister to the least of these, we actually minister to him. Behind the black father whose inadequate job prevents him from paying for decent medical attention or a college education for his children, stands our Lord. Behind the starving Bengalese stands our Lord. When we serve the people, we serve the Lord.

St. Paul's discussion of the collection for the impoverished

Jerusalem church in II Corinthians 8:8-15 contains a surprising guideline for economic sharing within the body of believers. "I do not mean that others should be eased and you burdened, but that *as a matter of equality* your abundance at the present time should supply their want, so that their abundance may (later) supply your want, *that there may be equality*. As it is written, he who gathered much had nothing over and he who gathered little had no lack" (vv. 13-15). Now this passage does not mean that we must necessarily repeat the Jerusalem church's attempt to abolish private property. But it does mean that the principle of something like economic equality should apply in the church.

What if the church would really take the Bible seriously so that the wealthy congregations would help the poor congregations in Appalachia? There are young black evangelicals in our cities dropping out of college for lack of funds. There are black evangelicals whose excellent evangelistic and social action programs are cramped or closing because of insufficient money. If we would listen to St. Paul, Christians that are not in poverty would help poor Christians to secure decent housing and education. And the whole world would say, "Wow, look how those Christians love each other!"

Some Christians are already doing this. One Brethren in Christ family is contributing a large amount each month to an inner city program run by black evangelicals. Whereas a year ago this important work was in danger of having to close for lack of funds, it is now on its feet. But so many more could do the same. If one tenth of American Christians followed the apostle's advice, we would blow

*The writer is Director of the Messiah Campus at Philadelphia.*



# Graduated

# Tithe

the minds of the entire nation. "I do not mean that others should be eased and you burdened, but that *as a matter of equality* our abundance at the present time should supply their want." Dare we be biblical?

One reason for our unconcern becomes apparent from the story of the rich young ruler. When he asked Jesus how to obtain eternal life, Jesus told him to sell all his goods and give to the poor. But he went away sad because he had great possessions. Now undoubtedly the point of the story is that if we want to follow Christ, He and He alone must be at the center of our affections and plans. Whether the idol be riches, fame, status, academic distinction or membership in any in-group, we must be willing to abandon it for Christ's sake. Riches just happened to be this young man's idol. Jesus then is not commanding us to sell all our possessions; he is merely demanding total submission to him.

Now I would like to suggest that such an interpretation is both absolutely true and absolutely inadequate. To say no more is to miss the fact that it is precisely materialism and riches which is the most common idol of us rich Westerners. Jesus, I suspect, meant it when he added: "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom." We have become ensnared by unprecedented material luxury. Advertising constantly convinces us that we really need unnecessary luxury after unnecessary luxury. We convince ourselves that we must keep up with or even go one better than our neighbors, so we buy another dress, or sports jacket or car, and thus force up

the standard of living. The standard of living is the god of 20th century America and production is its prophet.

## A Proposal: A Graduated Scale for Christian Giving

We Christians need to make some dramatic, concrete move to escape the creeping materialism that seeps into our minds via the diabolically clever, incessant radio and TV commercials. We have been brainwashed to believe that bigger and bigger houses, larger and more prosperous businesses and more and more luxurious gadgets are worthy goals in life. As a result, we are caught in an absurd materialistic spiral. The more we make, the more we think we need in order to live decently and respectably. Somehow we have to break this vicious cycle because it makes us sin against our needy brothers and therefore against our Lord Himself.

I would like to propose one possible way that we might break this materialistic strangle hold. How about a graduated or sliding scale for our giving? We could sit down and carefully and honestly figure out what our family would need to live on for a year if we lived in reasonable comfort, but without some of the luxuries—say \$5,500 to \$7,500 plus a certain amount for each child. (The amount per child would vary with age.) Suppose we select \$7,500 as the basic amount. We would give a tithe on this basic amount. Then, on the first \$1,000 over this basic amount, we would give 15% to the Lord's work; on the next \$1,000, we would give 20%. So if one's basic amount were \$7,500 and one had an income of \$12,500, he would give 10% on the first \$7,500 and 35% on the last \$1,000.

Income	% given to church	Amount to Lord's Work
First \$7,500	10% (tithe)	750
Next \$1,000	15%	150
Next \$1,000	20%	200
Next \$1,000	25%	250
Next \$1,000	30%	300
Next \$1,000	35%	350
		<u>\$2,000</u>
Totals \$12,500		

Think of the way we could increase our evangelistic programs and ministry to the poor and oppressed if a quarter of our church members would dare to commit themselves to such a plan. Obviously, many other scales could be developed. Work out your own. But be sure it pinches and is specific! It helps to work it out abstractly and then commit oneself to it at the beginning of a year. Once you commit yourself to the abstract figures, it hurts a little less to dole out the cash each month!

We in the West still have a chance to show our compassion by significant action now. But unless we commit ourselves to some *concrete* plan of increased giving, I fear that our Lord will come some day and discover that we have died spiritually from suffocating luxury. "Truly I say to you, it will be very hard for us rich men to enter the Kingdom." But with God, all things are possible.

On November 4, 1971, Sityokupi Sibanda passed away, her frail body being laid to rest in the Matopo Cemetery two days later—near others with whom she had worked many years ago. A large number of Africans (150-175) gathered round that grave, many coming from far away by bus, to honor this one whose name stood for exemplary life and witness for our Lord for more than half a century. The burial was followed by a gentle shower, which is said to have significance in African customs.

## Ma Sibanda

### Hand Maid of the Lord

Reported by Mrs. Nellie Mlotshwa  
Translated by Jane Matobela

Sityokupi Sibanda was a little girl during the Matabeleland Rebellion of 1896, and the booming of the white man's guns lingered long in her memory. She recalled the woman who went through the villages crying, "Amakiws angenel!" ("The white people have come!") The people fled their villages and hid in the mountains of Matopo. Afterward, Sityokupi's people settled at Mapane, farther from the "white men."

No one knows how old she was. While still in her teens she was asked by the missionaries if she would do village visitation. She thought this would be very hard, but as God led, and also called another girl to the same work, she obeyed and found great joy. In a letter written from Macha Mission, dated June 12, 1915, Mrs. Sallie Doner wrote "... The attendance was fairly good today, 95 present, including all of us [missionaries]. Sister Sityokupi spoke from I Thess., chapter 4. She spoke quite well. No one was willing to choose the Lord. . . ."

To remain unmarried is very uncommon among African women, but Ma Sibanda said she was never unhappy because of this. (*Ma* is the common designation for married women with no living children. Since there had been no one unmarried for such a long period, the church finally adopted this title out of respect for Sityokupi Sibanda). She is

remembered and loved by many African women among whom she spent many years preaching and living the Gospel of Jesus. References to her contributions to the church are made in *South and South Central Africa* by H. Frances Davidson and *There Is No Difference* by Anna R. Engle, John A. Climenhaga, and Leoda A. Buckwalter.

The following autobiography and testimony is the translation of an article entitled "INDABA NGEMPHILO YAMI," which appears in the June 1971 issue of *Good Words* (published in Africa):

#### My Life History

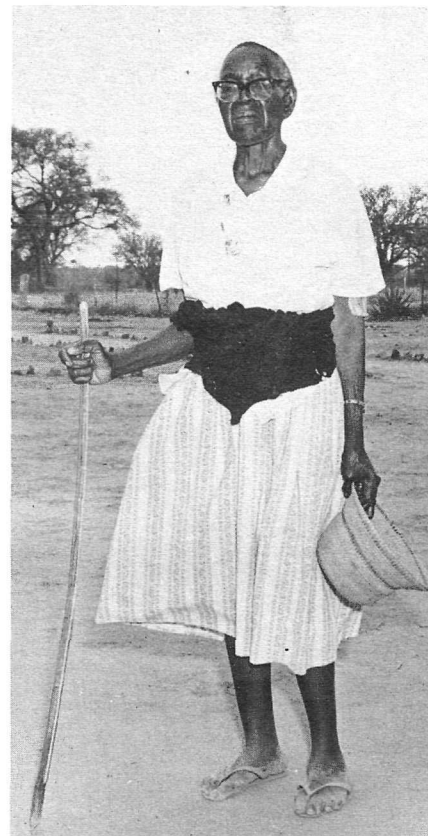
I first heard about the gospel at Matopo Mission when I was invited by Nenge Ndlovu to the church services. I accepted his request wholeheartedly.

I returned to Mapane when the Mission was started in 1904. Rev. [Levi] and Mrs. Doner [nee Emma Long] were the leaders.

I was the first student with Lomapholisa Khumalo—Mrs. P. M. Khumalo's mother, Tibo Ncube, Thuthu and Hodwane Ndlovu. Seven of us were baptised at Mapane.

Rev. Doner encouraged us to visit many villages. Lomapholisa and I accepted this and we preached in many villages. Many people repented.

In 1911 the Lord sent us to Tshibi near Fort Victoria to preach there.



Sityokupi Sibandi in 1969.

Rev. and Mrs. Doner [nee Sallie Kreider], Lomapholisa and I travelled by train. Two boys travelling by ox-wagon met us there.

We preached for one year and some months when Rev. Doner died. Although we were very sad, many people had been saved by that time.

Mrs. Doner returned to Matopo by foot and the rest of us also returned by foot.

Mrs. Doner and I went on across the Zambezi. Lomapholisa was called to be married to Masigwa Mlotshwa. We preached across the Zambezi for a short time.

After that I came back and went to Mtshabezi for my education. I was taught by Miss [Sadie] Book. Then I taught morning classes. I visited many villages preaching and also I taught the people how to keep their homes clean. I cycled using their bicycle which I called Lokhozi ["Eagle"?].

I left Mtshabezi and went to teach at Dula. I was asked to go and teach at Nyumbane; I refused because I had grown older. I wasn't paid for the teaching I did. It was good work.

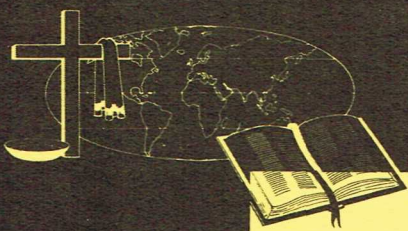
I returned to Mtshabezi. Bhunu the foreman of the mission and I were each given a cow by Rev. [Walter] Winger in appreciation for the work we had done. Bhunu was a Christian who educated his children and helped many others to educate their children.

to page eighteen

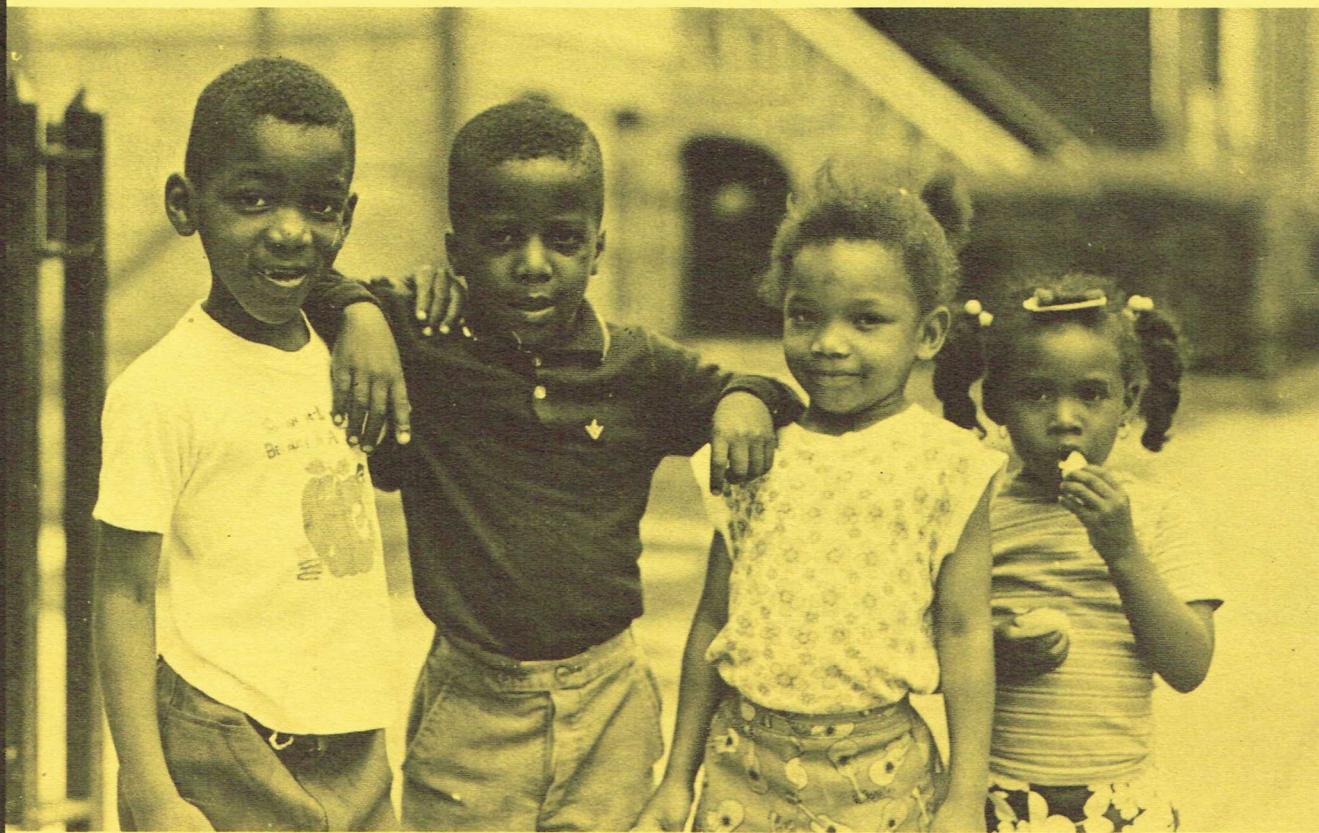
Evangelical Visitor



# Brethren in Christ



**WHATCHA DOIN' HERE? HI, MISTER.  
HI, MISTER. WHATCHA DOIN' H**

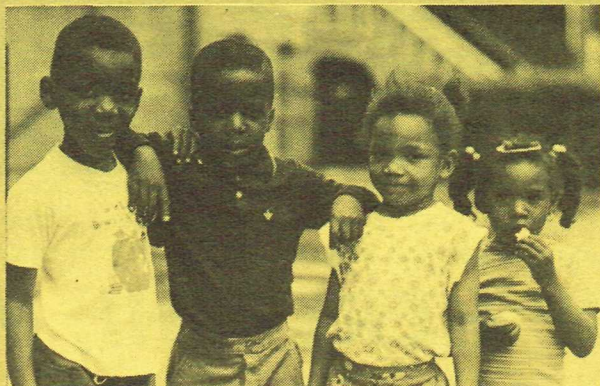


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First Quarter,  
1972





## HI, MISTER. WHATCHA DOIN' HERE?

The question is put to us all, in different ways and at different times, "Whatcha Doin' Here?" The question is double-edged; it can be asked of the newcomer on the block, who has left his old home—or it can be asked of the one who has remained at home.

"Whatcha Doin' Here?" The question is especially appropriate to ask of a Christian ("one who follows Christ"). Being aware of needs, and sensing a call to help meet those needs, Christians for centuries have spread throughout the world with the faith of Abraham, "seeking a land" they knew not of.

"Whatcha Doin' Here?" Whether he has been called to go, or to stay, the Christian has the privilege of being able to give a good, heart-felt answer to the question. "Whatcha Doin' Here?" We are obeying our Lord, and sharing the good news of full salvation.

# Brethren in Christ Missions Directory

First Quarter, 1972

### MISSIONS

#### Rhodesia

**Bishop's Office:** P.O. Box 711, Bulawayo, Rhodesia, Africa

Edna M. Switzer

**Field Secretary:** P.O. Box 223, Bulawayo, Rhodesia, Africa

Rev. and Mrs. Carl V. Ginder

**Education Secretary:** P.O. Box 1752, Bulawayo, Rhodesia, matrica

Rev. and Mrs. George E. Bundy

**Ekuphileni Bible Institute:** P.B. M-5218, Bulawayo, Rhodesia, Africa

Rev. and Mrs. Luke L. Keefer

Eva Mae Melhorn

**Financial Secretary:** P.O. Box 1219, Bulawayo, Rhodesia, Africa.

Mr. and Mrs. Clarence Z. Musser\*

**Matopo Book Centre:** P.O. Box 554, Bulawayo, Rhodesia, Africa

Rev. and Mrs. Joseph H. Ginder

Phyllis A. Engle\*

Mrs. Jesse Lady\*

Elsie G. Sheffer\*

**Matopo Mission:** Private Bag T-5391, Bulawayo, Rhodesia, Africa

Rev. and Mrs. Jacob R. Shenk

**Matopo Secondary School:** Private Bag T-5391, Bulawayo, Rhodesia, Africa

Mr. and Mrs. Robert T. Mann

Daryl Climenhaga\*

Erma G. Lehman

Dorothy M. Martin

N. Lane Sollenberger\*

Barbara Stansfield



**Mtshabezi Mission:** *Private Bag M-5216, Bulawayo, Rhodesia, Africa*

Mr. and Mrs. Samuel J. King  
JoAnne Brubaker  
Miriam Frey  
Ruth E. Hock  
Nancy J. Kreider

**Mtshabezi Mission Hospital:** *Private Bag M-5211, Bulawayo, Rhodesia, Africa*

Dr. and Mrs. Paul G. Lenhert\*  
Mr. and Mrs. Robert Graybill\*  
Marilyn Ebersole  
Evelyn Noel

**Phumula Mission Hospital:** *Private Bag T-5407, Bulawayo, Rhodesia, Africa*

Dr. R. Virginia Kauffman  
Lois Book

**Wanezi Mission:** *Private Bag S-5367, Bulawayo, Rhodesia, Africa*

Mr. and Mrs. Carl L. Knepper  
Mr. and Mrs. Donald Potteiger  
Anna Graybill  
Mildred Myers  
Donna L. Sollenberger  
Sharon Weisser

**Youngways Hostel (for missionary children):** *40 Leander Avenue, Hillside, Bulawayo, Rhodesia, Africa*

Rev. and Mrs. A. Graybill Brubaker  
Yvonne Gantz\*

#### **Zambia**

**Bishop's Residence and Office:** *P.O. Box 115, Choma, Zambia, Africa*

Bishop and Mrs. H. Frank Kipe  
Velma R. Brillinger  
Charles N. Musser\*

**Field Secretary:** *P.O. Box 115, Choma, Zambia, Africa*

Bishop H. Frank Kipe  
(Acting Field Secretary)

**Choma Bible Institute:** *P.O. Box 131, Choma, Zambia, Africa*

Rev. and Mrs. Marshall S. Poe

**Choma Bible Institute Extension Center:** *P.O. Box 131, Choma, Zambia, Africa*

Rev. and Mrs. Frederic L. Holland

**Choma Bookroom:** *P.O. Box 198, Choma, Zambia, Africa*

Rev. and Mrs. George K. Kibler  
Mr. and Mrs. Levi Brubaker  
Naomi Hykes\*

**Choma Secondary School:** *P.O. Box 92, Choma, Zambia, Africa*

Rev. and Mrs. Kenneth Bulgrien  
Anna Kettering  
Mr. and Mrs. Samuel F. Minter\*  
Mr. and Mrs. Curtis R. Nissly  
Mr. and Mrs. Lorne Ruegg\*

**David Livingstone Teacher Training College**

No personnel assigned at present

**Financial Secretary:** *P.O. Box 83, Choma, Zambia, Africa*

Doris Stern

**Macha Mission:** *Private Bag 11xc, Choma, Zambia, Africa*

Mr. and Mrs. Dallas L. Shelly  
Mr. and Mrs. Eber Lehman\*  
Mary Olive Lady  
Edith Miller  
Ray Shelly\*

**Macha Mission Hospital:** *Private Bag 11xc, Choma Zambia, Africa*

Dr. and Mrs. LeRoy Steinbrecher\*  
Rev. and Mrs. Roy H. Mann\*  
Mr. and Mrs. Glenn A. Musser\*  
Mary E. Heisey  
Martha L. Lady  
Arlene Miller\*  
Eva Mae Peters

**Nahumba Mission:** *P.O. Box 173, Choma, Zambia, Africa*

Rev. and Mrs. David M. Brubaker

**Sikalongo Mission Hospital:** *P.O. Box 131, Choma, Zambia, Africa*

Ann McEwen

#### **India**

**General Superintendent's Residence, Banmankhi Mission:** *P.O. Banmankhi, N.E. Railway, District Purnea, Bihar, India*

Rev. and Mrs. Harvey R. Sider

**Saharsa Mission:** *Mission House, P.O. Saharsa, N.E. Railway, District Saharsa, Bihar, India*

No personnel assigned at present

**Barjora Mission:** *P.O. Barjora via Tribeniganj, District Saharsa, Bihar, India*

No personnel assigned at present

**Madhipura Mission:** *P.O. Madhipura, N.E. Railway, District Saharsa, Bihar, India*

Dr. and Mrs. Henry L. Kreider

Leora G. Yoder

*P.O. Box 6, District Purnea, Bihar, India*

Rev. and Mrs. John R. Sider

**Christian Literature Centre:** *Post Box 8, Saharsa, Bihar, India*

No missionary assigned at present

**FEBC—India:** *B-4A, Kailash Colony, New Delhi-48, India*

Rev. and Mrs. Allen S. Buckwalter

*12/A Underhill Lane, Delhi 6, India*

Rev. and Mrs. Joseph B. Smith

**Allahabad Bible Seminary,** *20 Stanley Road, Allahabad 2, U. P., India*

Rev. and Mrs. William R. Hoke

#### **Japan**

**General Superintendent's Residence:** *309-15, 4 Chome, Hana-Koganei, Kodaira, Tokyo, Japan 187*

Rev. and Mrs. John W. Graybill

Mr. and Mrs. Timothy Botts\*

*2 Ku, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan*

Rev. and Mrs. Marlin E. Zook

*15-10 Honmachi, Yamanota, Shimonoseki-shi, Yamaguchi-Ken, Japan 750*

Rev. and Mrs. Doyle C. Book

Mr. and Mrs. Dwight W. Thomas\*

#### **Nicaragua**

*Apartado 1044, Managua, Nicaragua, C. A.*

Rev. and Mrs. Walter J. Kelly

Mr. and Mrs. Charles W. Musser

#### **MISSIONARIES ON FURLOUGH**

Erma Jean Gish Bert (Mrs. Samuel),  
Grantham, Pa. 17027

Esther G. Book, c/o Isaiah E. Book, 7385  
N. E. Ankeny Rd., Ankeny, Iowa 50021

Rev. and Mrs. James R. Cober, Box 149,  
Elizabethtown, Pa. 17022

Rev. and Mrs. Glenn C. Frey, R. 2, Con-  
estoga, Pa. 17516

Ellen Hoover, R. 5, Abilene, Kansas  
67410, c/o Alvin A. Hoover

Fannie Longenecker, R. 1, Abilene,  
Kansas 67410

Mr. and Mrs. John P. Ludwig, 139 N.  
Franklin St., Palmyra, Pa. 17078

Lois Jean Sider, c/o Rev. C. H. Sider,  
R. 1, Wellandport, Ontario, Canada

Rev. and Mrs. Ira Stern, c/o Rev. Alden  
Long, Grantham, Pa. 17027

Rev. and Mrs. Glenn Schwartz, 316 Mis-  
sion Road, Glendale, Calif. 91205

#### **MISSIONS**

##### **United States**

**New Mexico (Navajo Mission)**  
Bloomfield, N. M. 87413

Dr. and Mrs. Marion J. Heisey

Mr. and Mrs. H. Earl Wolgemuth

Dr. and Mrs. Charles A. Walters\*

Mr. and Mrs. Donald R. Bauman\*

Richard Charles\*

Rosa Eyster

Mr. and Mrs. Herbert Gordon\*

Shirley Heise\*

Marilyn Heisey

Mr. and Mrs. James D. Helems\*

James N. Hess\*

Anna Marie Hoover

Eunice Hoover

Ruth Howell\*

Mr. and Mrs. John Imboden\*

Mr. and Mrs. John R. Leisey

Sandra Lee Neyer\*

James N. Potteiger\*

Elsie L. Stauffer\*

Mr. and Mrs. Benjamin K. Stoner\*

Kathleen Thuma

Laureen Wideman\*

Rosanna Wingert\*

*Interpreter—John Peter Yazzie*

**San Francisco (Life Line Chapel)**

*422 Guerrero St., San Francisco, Calif. 94110*

Rev. and Mrs. Paul Hill, Supt.

Charlene Hamman\*

Ruth Lehman\*

Milagros Martinez\*

Esther Robinson

Katherine Vobora\*

Judy Wenger\*

**San Francisco (Life Line Mission)**

*917 Folsom St., San Francisco, Calif. 94107*

Rev. and Mrs. J. Allan Heise

Wilson Frey\*

Duane Weaver\*

#### **Canada**

**Montreal Lake Children's Home**

*Timber Bay, Sask.*

Mr. and Mrs. Ron Bowman

Kathy Cober

Edna Dyck

Mr. and Mrs. William Ens

Gerald Epp

Alice Farthing

Daniel Hartman\*

Mary Lou Heise

Allyson Merriman

Mr. and Mrs. Raymond Sider

Louise Zacharias

#### **MISSION CHURCHES**

##### **Canada**

**Paddockwood (North Star Mission)**

*Rev. and Mrs. D. Maurice Moore  
(Box 64) Meath Park, Sask., Canada*

**Port Rowan (Walsingham)**

*Rev. Eldon Byer*

**Virginiatown**

*Virginiatown, Ont., Canada*

*No appointment for '71*

##### **United States**

**Allisonia (Farris Mines)**

*Allisonia, Va. 24310*

Rev. Paul Smucker

R. 4, Hillsville, Va. 24343

**Blairs Mills**

*Blairs Mills, Pennsylvania*

*Rev. William Swartz*

*(Mifflintown, Pa., R. 2, Box 243, 17059)*

**Blandburg**

*Blandburg, Pa. 16619*

Rev. Harry L. Ritchey

R. 2, Box 179, Everett, Pa. 15537

**Bronx (Fellowship Chapel)**

*246 E. Tremont Ave., Bronx, N. Y. 10457*

Rev. and Mrs. Alvin J. Book

Mary Cummings\*

James M. Hess\*

Mr. and Mrs. Philip Keely\*

Mr. and Mrs. Gary Lebo\*

Dina Mayorga\*

Glenn Peterson\*

E. Allan Poe\*

Margaret Stoner\*

**Brooklyn**

*203 Spencer St., Brooklyn, N. Y. 11205*

Rev. and Mrs. Cecil Loney



**Callaway** (*Adney Gap*)  
Callaway, Va. 24067  
Rev. Larry Strouse  
**Columbia** (*Millerfields*)  
Columbia, Ky. 42728  
Rev. Atlee M. Hershberger  
(R. 3, Box 157, Columbia, Ky. 42728)

**Dayton**  
831 Herman Ave., Dayton, Ohio  
Rev. Ohmer U. Herr  
(R. 1, Box 241, Clayton, Ohio 45315)

**Garlin** (*Bloomington*)  
Garlin, Ky. 42739  
Rev. Harold M. Wolgemuth

**Hillman** (*Maple Grove*)  
Hillman, Michigan 49746  
Appointment pending

**Hillsville** (*Bethel*)  
Hillsville, Va.  
Rev. Paul Smucker  
(R. 4, Hillsville, Va. 24343)

**Hunlock Creek**  
Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

**Ickesburg** (*Saville*)  
Ickesburg, Pa.  
Rev. Milford Brubaker  
(R. 2, Newville, Pa. 17241)

**Knifley** (*Knifley Chapel*)  
Knifley, Ky. 42753  
Rev. Atlee M. Hershberger  
(R. 3, Box 157, Columbia, Ky. 42728)

**Little Marsh** (*Jemison Valley*)  
Little Marsh, Pa.  
Rev. Samuel K. Oldham  
(R. 1, Box 30, Little Marsh, Pa. 16931)

**Llewellyn**  
Llewellyn, Pa. 17944  
Rev. Larry Steffee (Box 117)

**Mt. Holly Springs**  
Mt. Holly Springs, Pa. 17065  
Rev. Ernest U. Dohner  
(Box 32, Grantham, Pa. 17027)

**Salem** (*Labish Community Church*)  
4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

**Sheboygan**  
1325 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb

**Uniontown** (*Searights*)  
Uniontown, Pa. 15401  
Rev. Wm. H. Martin  
(Box 67, Chestnut Ridge, Pa. 15422)

## EXTENSION CHURCHES

### Canada

**Delisle** (*Community Chapel*)  
Delisle, Sask., Canada  
Robert Climenhaga (Box 212)  
**Hamilton** (*Ridgemount*)  
Cor. of Jameston and Caledon Sts.  
Hamilton, Ont., Canada  
Rev. John Schock  
(40 Mohawk Rd. East, Apt. 107, Hamilton 51, Ont.)  
**Saskatoon** (*Massey Place*)  
Saskatoon, Sask., Canada  
Rev. Jerry Zook (3149 Massey Dr.)

### United States

**Baltimore** (*Marlyn Avenue*)  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. Hubert Stern  
(925 Homberg Ave., 21221)  
**Cincinnati** (*Western Hills Church*)  
2815 Robert Ave., Cincinnati, Ohio 45211  
Rev. J. Andrew Stoner  
(3407 Ferncroft Dr., Cincinnati, Ohio 45211)  
Jonathan Bowers\*  
Glenn Detwiler\*  
**Hagerstown** (*Paramount*)  
Hagerstown, Md. 21740  
Rev. J. Ralph Wenger  
(61 W. Long Meadow Road)

**Hanover** (*Conewago*)  
301 Maple Avenue, Hanover, Pa. 17331  
Rev. Samuel A. Lady  
(212 Krug Ave.)

**Harrisburg** (*Bellevue Park*)  
2001 Chestnut St., Harrisburg, Pa.  
Rev. John K. Stoner  
(1803 Mulberry St., 17104)

**Harrisburg** (*Skyline View*)  
7733 Hillcrest Ave., Harrisburg, Pa.  
Rev. LeRoy B. Walters  
(7717 Hillcrest Ave. 17112)

**McMinnville** (*Rolling Acres Community Church*)  
McMinnville, Tenn. 37111  
Rev. Gerald Wingert (401 Pace St.)

**Ontario**  
1205 Baker Ave., Ontario, Calif. 91762  
Rev. Aaron H. Stern (1549 Bonita Court)

**Orlando**  
745 Holden Ave., Orlando, Fla. 32809  
Rev. Maurice Bender  
(741 Holden Ave.)

**Phoneton**  
Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

**Roanoke** (*Valley View*)  
5648 Oakland Blvd. and Verndale Dr., N.E., Roanoke, Va. 24019  
Rev. Orvin White, Jr.  
(509 Elden Ave., N.E., 24014)

**Smithville** (*Pomeroy Chapel*)  
Smithville, Tenn. 37166  
Rev. David P. Buckwalter (R. 1)

## CHRISTIAN SERVICE MINISTRIES

**Brooklyn VS Unit**  
958 Bedford Ave., Brooklyn, N. Y. 11205  
Mr. and Mrs. Glen Pierce  
Dana Crider  
\*Other personnel serving in Voluntary Service are listed under the unit to which assigned in other departments of the DIRECTORY.

### Serving Under MCC

Keith Barr, Mennonite Service Unit,  
Child Center, Laurel, Md. 20810  
Mr. and Mrs. Mark Charlton, 85 Rue du Trone, 1050 Brussels, Belgium  
Gail Crider, P.O. Box 618, Whitesburg, Ky. 41858  
Vaughn Engle, Mennonite Service Unit,  
c/o Emmanuel Community Center,  
1308 Rose, St., Cincinnati, Ohio 45210  
Evan L. Heise, Mission Evangelique du Maniema, Kama, B.P. 2658, Bukavu, Democratic Republic of Congo  
Paul W. Heisey, Kuru Secondary School,  
P.O. Box 59, Bukuru, Benue Plateau State, Nigeria  
Douglas Martin, c/o Samson, Cite Oued Kouba, B.P. 21, Annaba, Algeria  
Mr. and Mrs. Lawrence Yoder, MCC,  
Djan Pendjawi 48, Pati, Djawa Tengah, Indonesia  
Mr. and Mrs. Wendell Zercher, Av. Brugmann 3, 1060 Brussels, Belgium

## SELF-SUPPORTING MISSIONARY ASSOCIATES

Mr. and Mrs. Richard Stuebing, P.O. Box R. W. 133 Lusaka, Zambia, Africa

## BRETHREN IN CHRIST PERSONNEL SERVING UNDER AND SUPPORTED BY OTHER ORGANIZATIONS

Mr. and Mrs. David Carlson, c/o Trans World Radio, Box 141, Monte Carlo, Monaco (*Trans World Radio*)

Ethel Doner, Port-de-Paix, Haiti, West Indies (*Unevangelized Fields Mission*)  
Anna R. Engle, 10 Devenish Court, Devenish St., Sunnyside, Pretoria, South Africa (*The Evangelical Alliance Mission*)  
Kenneth Keefer, Hoa Khanh Children's Hospital, APO San Francisco, Calif. 96317  
Mr. and Mrs. M. Paul J. Lehman, Virginia Mennonite Board of Missions, via Cantore, 36100 Vincenza, Italy  
Gulabi McCarty, 1 Wheeler Rd., Bangalore 5, Mysore State, India (*Youth for Christ*)  
Rev. and Mrs. John Pawelski, El Salvador, Zacatecas, Mexico (*Mexican Evangelistic Mission*)  
Lois Raser, El Salvador, Zacatecas, Mexico (*Evangelical Methodist Church*)  
Mr. and Mrs. Donald S. Ressler, Central Alaskan Missions, Inc., Glennallen, Alaska 99588  
Harriet Trautwein, APO 24, San Juanito, Chihuahua, Mexico (*Mexican Evangelistic Mission*)  
Mr. and Mrs. Carl Wolgemuth, San Pedro Soteapan, Ver. Mexico (*Wycliffe Bible Translators*)

## VOLUNTARY SERVICE PERSONNEL SERVING IN BRETHREN IN CHRIST INSTITUTIONS

**Camp Lakeview**  
5868 Tody Rd., Goodrich, Mich. 48438  
David Huntoon  
**Messiah College**, Grantham, Pa. 17027  
Arthur Bert  
William Barnhart  
Kathy Engle  
Larry Ferree  
Linda Hackett  
Roger Hoover  
Nancy Richardson  
Ronald Trainor  
Stephen Wander  
**Mile High Pines Youth Camp**  
Angelus Oaks, Calif. 92305  
Dennis Forry  
Barry Mellinger

## MEN IN CIVILIAN ALTERNATE (1-W) SERVICE

As reported by their Pastors to  
Christian Service Ministries Office

Frank Bencsik, Good Samaritan Hospital, Phoenix, Arizona  
Lester S. Gerhart, Chambersburg, Hospital, R. 2, Chambersburg, Pa. 17201, c/o Mrs. Edith Myers  
Carlton E. Hoke, Sagmore Hills Children's Psychiatric Hospital, 400 W. Aurora Road, Apt. 73, Northfield, Ohio 44067  
Rahn M. Keefer, Norristown State Hospital, Norristown, Pa. 19401  
Phillip Kennedy, Lancaster General Hospital, 555 N. Duke St., Lancaster, Pa. 17602, c/o General Housekeeping, Room 19  
Ralph Stoner, Craig House — Techoma Workshop, 500 Sheridan Ave., Pittsburgh, Pa. 15206  
Ray Whitehead, W. A. Foote Memorial Hospital, 205 N. East Ave., Jackson, Mich. 49201





Rev. and Mrs. William Hoke, assigned by the Board for Missions to the Allahabad Bible Seminary, arrived in India on October 30. They return to north India having previously served 18 years (1945-63) with Brethren in Christ Missions in Bihar. Their support will come from the India field budget.



"I have eleven young men in John class, twelve in Theology II, and eight in Church Growth class. The size is ideal and I feel that I am in for one of the richest periods of my life."

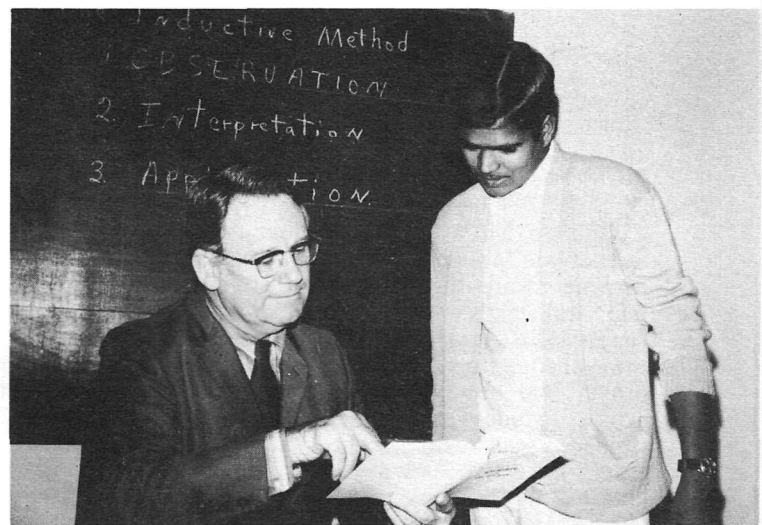
## On Seminary Training

*William R. Hoke*

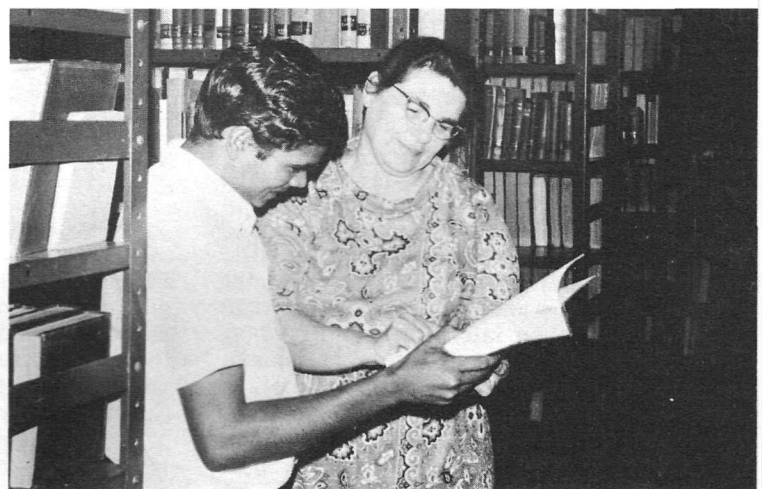
Theological education is in need of reform and renewal—this is the word heard from many sources today. Some seminaries are being closed for lack of students, while others are not able to accept all of their applicants due to lack of staff and accommodations. The call for trained leadership in the Church continues, but not for just any kind of leader. The gap between what the churches need, and what the seminaries produce, is often so great that the two never really meet.

However, it is refreshing to note that both the more liberal and the more conservative theological seminaries are opening their minds and hearts to discover what is essential in seminary education, and then to plan programs which meet those requirements. The intellectual in his ivory tower, who cares little for the total needs of the local church, is not making a vital contribution. The curriculum of any seminary and the teaching staff must be geared to the needs of the people they serve. The present program of theological education by extension has become so very popular in many countries largely due to the fact that it takes the courses to the people, and is geared to their needs.

The Allahabad Bible Seminary is one of the many institutions in India where the concerns of the churches are given high priority. An Advisory Council of the Seminary was formed to secure a better idea and wider input of the needs of the churches. (Rev. Harvey Sider represents the Brethren in Christ Church on this council). In addition, one member of the staff is engaged in seminary extension and travels, holding classes in various centers. The Seminary is not so much engaged in intellectualizing about the Word of God as letting the Word of God speak for itself.

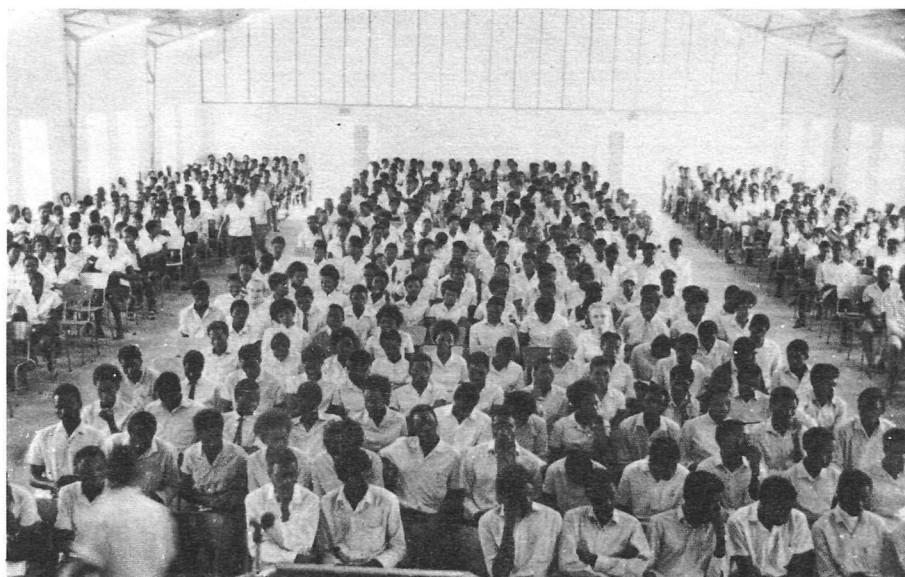


Rev. Hoke explains a fine point in the book of John to a first year student at the Seminary. He began his classroom responsibilities November 29.



"Mary has been asked to help in the library and teach Greek (if she wants to) this semester. Living off campus creates some problems, and so she will not be teaching this semester, but she hopes to give some time to the library. As we have a 15 to 20 minute walk to the seminary it is more difficult—as yet we have no transportation. I have been walking to school and back during the beautiful weather we are having now, but when the hot weather comes the story may be different."

# Revival at Choma Secondary



The audience in the new hall at Choma Secondary. The hall accommodates 650 students with ease.

*A. G. Brubaker, Jr.*

Upon arrival at Choma Secondary School late Monday afternoon, I soon became aware that the school staff had taken a full measure of responsibility for the special evangelistic effort. A special week of prayer had been observed. A select group of student counsellors had been trained. The student prayer cells were especially active and a sense of the presence of God was evident.

The meetings were held in the spacious new hall, beautiful in its simplicity and with excellent acoustics when used as a church.

Twice each day the 667 students, the staff, and others gathered for services. Each morning at 8:20 the message searched out the spiritual condition of each one, including the evangelist. Each evening at 7:00 the Holy Spirit ministered conviction to those in need of the saving, cleansing, empowering or dedicating grace of God.

The response was fantastic. The very first night 21 responded to the invitation and the number more than doubled on later evenings as young men and women from every section of the school gathered at the front of the Hall for counselling after others had left the building. A total of 205 were counselled, including 103 repeat counsellings.

Doubtless the most moving session came Friday evening, Oct. 8, after a message on consecration which included an emphasis on Matthew 16:24, "Deny himself, take up his cross, and follow Me." Those who

had already consecrated their lives to Christ were asked to come first, and then all who would join them in consecration were asked to follow. More than 200 of the young people, from every part of the school, came forward—completely filling the front of the Hall. After a special prayer of consecration all were dismissed. Still 103 remained. They wanted to be led in a specific act of consecration.

This army of dedicated Christian young people will be fanning out over the whole of Zambia over the next few years. Nearly all of them will be lost to our church, which is still largely rural and to which virtually none of these young people will return. Many will be found, as Choma students of other years are today, in unexpected

places faithfully serving their Lord.

Some will lose their way. One who was being counselled wanted to know how he could be faithful after leaving school. Even though he was an active Christian in school, it would "seem I have just been playing" if he did not continue to work for the Lord after leaving the Christian atmosphere of Choma Secondary School.

These students need the prayers of all of God's people. First we thank God for Choma Secondary School; the chance these sincere young people have to find the Saviour, to grow in grace, and to dedicate their lives to God's service is of incalculable value. But then we must not let them go into the world without holding them up before God in earnest prayer.

## How Can You Tell?

We will soon get ourselves in serious trouble unless we realize this simple Bible truth . . . it is not the gifts of the Spirit—but the fruit of the Spirit that proves we are filled with the Spirit. Jesus said, "By their fruits ye shall know them." The fruit of the Spirit is clearly described in Galatians 5:22. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Along this same line Jesus said, "By this shall all men know ye are my disciples, if ye have love one for another" (John 13:35).

Signs are for service and not for identification. When used as such,

confusion can easily result. The magicians of Egypt could make their rods become serpents just as Moses did; the false prophet in Revelation will be able to produce great signs and many of the condemned at the judgment will say, "Lord, Lord, in thy name we have done many wondrous works," but none of these have the ability to bear the fruit of the Spirit.

In these days again it is well for us to remind ourselves of Jesus' words, "There shall arise false Christs, and false prophets, and shall show great signs and wonders" (Matthew 24:24).

Let us remind ourselves that we will be judged by the fruit of the Spirit and not by the gifts of the Spirit.

—from a church bulletin

# Religious News

## Jesus People Answer "Superstar" With "I Will Come Again"

A new rock opera titled, "I Will Come Again," has made its debut as an answer to "Jesus Christ Superstar."

Cindy Tutalo, one of its writers, told some 350 people at a Jesus People rally in Philadelphia that the opera begins with the march to Calvary, moves on to the crucifixion and ends with the ascension and Jesus' promise to come again.

Playing an organ by ear and singing, Miss Tutalo's throaty voice provided tunes that were applauded twice with standing ovations.

The resurrected Jesus spends time with his friends and then ascends with a promise to return as a king in the new rock opera.

## India's Telephone Directories Will Serve Evangelism Effort

A far-reaching "Mobilization for Evangelism" to evangelize millions of Asia's literate and leadership elite has been announced by Rochunga Pudaite, president of Partnership Mission, Inc.

"We are making plans to distribute 1,200,000 copies of the Living New Testament in India's major cities," said Pudaite. "We have found that, unlike America, not everyone in Asia owns a telephone. In fact, in India, there are only 1,200,000 private telephones and a 12-year waiting list. We have discovered that those who own telephones are literate, and more than 95 percent of them read and speak English. So we are using the directory names and will be mailing Living New Testaments to each person listed."

## Forecasts Saturation Evangelism By 1974 for USA

Two large-scale evangelical projects will reach by 1974 more people in the United States than in any other period of history, according to Bill Bright, president of Campus Crusade for Christ.

The twin outreach includes "Key '73" and "Explo '72." The former is an interdenominational effort which will include Canada and the U.S. in a year-long effort to carry evangelical training literally to millions of people. The latter is a conference planned for Dallas, June 12-17, 1972 which will "train for a spiritual ex-

plosion across America and around the world."

Dr. Theodore A. Raedeke, executive director of Key '73, says "a climate for evangelism has been established. People are becoming more and more concerned."

## Kung Completes Lecture Tour, "Jubilant" over Wide Support

The controversial Swiss theologian, Father Hans Kung, wound up his extensive world tour in New York by gently reaffirming he had no intention of leaving the Catholic priesthood and suggesting that his problems with the Vatican over his stand on papal infallibility may have become "a hot potato for the Holy See."

"I believe they really don't know what to do with me if they find my theological position unacceptable," he said.

He added that he was "jubilant" over the wide support he received from the world theological community, pin-pointing the "fantastic job of research" done by Dr. Brian Tierney of Cornell University on the history of papal infallibility and published in the *Journal of Ecumenical Studies*, Philadelphia.

## Scientist, Imprisoned in Uruguay Says a Bible Preserved His Sanity

A Colorado scientist, kidnapped and held captive for seven months in a wire cage by rebels in Uruguay, told a New York audience how the Bible helped him keep his sanity and establish a "Christian relationship" with his captors.

Claude L. Fly, a soil expert from Fort Collins, was honored at a luncheon inaugurating the 31st Annual Interfaith National Bible Week.

He was cited for "living the Bible" during his ordeal.

## Log of Hiroshima Co-Pilot: "My God, What Have We Done?"

A log written by the co-pilot of the B-29 which dropped the atom bomb on Hiroshima in 1945 was sold at public auction for \$37,000.

Robert A. Lewis, an Army Air Force captain when the mission took place, kept the record at the request of William Laurence, then science editor of *The New York Times*.

After the bomber "Enola Gay," dropped its deadly cargo to earth on August 6, 1945, Mr. Lewis wrote:

"The city was 90 percent covered with smoke . . . I am certain the entire crew felt this experience was more than any one human had ever thought possible.

"Just how many Japs did we kill? I honestly have the feeling of groping for words to explain this or I might say My God, what have we done?"

"If I live a hundred years, I'll never quite get these few minutes out of my mind . . ."

Mr. Lewis now lives in New Brunswick, N.J., and is the manager of a candy manufacturing plant. He has lived a quiet life since leaving the Army, making occasional public appearances at which he voiced hopes that the need to use atomic weapons will not again occur.

## Conference on Aging Urges Church-State Cooperation

Delegates to the White House Conference on Aging urged cooperation between government and religion organizations to assure that the spiritual well being of all citizens be fulfilled.

The conference section on "Spiritual Well Being" declared that to provide for the physical and social needs of man apart from his spiritual needs "is to fail to understand both the meaning of God and the meaning of man."

## Amish Case Before High Court

The Old Order Amish follow the Bible literally when it says "turn the other cheek." Therefore, when their case is argued before the U. S. Supreme Court their friends, and not the Amish themselves will plead for their right to educate young people in their own fashion.

The Court, in hearings beginning Dec. 8, was asked to uphold a decision of the Wisconsin Supreme Court which ruled that members of the Amish faith do not have to send their children to public high schools.

The Amish, who follow a simple, rural life which shuns modern conveniences, believe that extended education is unnecessary and would destroy the values of their faith. "Grade school" education in Amish schools is regarded as adequate for their needs.

The Rev. William C. Lindholm, a Lutheran pastor from Livonia, Michigan, who heads the National Committee for Amish Religious Freedom, said, "We are hoping and praying that the Supreme Court will stop the suffering of these people and their tender children who have been fined, harassed, chased and frightened too long by those who don't understand."

## Jews Leaving Russia In Big Numbers

Jewish residents of the U.S.S.R. are leaving the Soviet Union in increasing numbers for Israel, and sources indicated Russia would not try to halt their exodus.

The rate of departures was put at from 600 to 700 each week.

Some 12,000 Jews will have left the Soviet Union in 1971 if the present rate continues—a 12 fold increase over the previous year.



The guest speaker at the monthly ministerium was absolutely carried away with his subject. For him, a recovery of the family altar was priority number one for the Church. He presented it as a panacea for all personal and family problems.

As a young minister, I was not only uninspired, I was completely immobilized with guilt. Somehow, family worship had just never clicked in either my boyhood home or now, in my own. Not, at least, in the terms described by the speaker. The sense of failure and loss was almost overwhelming.

Then, a refreshing and saving word. The leader of the meeting, a respected veteran pastor, closed the session by saying, "God help me, men. For years I've been unable to keep that kind of family worship pattern. I don't doubt the raising of a goal toward which we ought to move, but I simply can't keep it."

Not many of us can! Nor will it become any easier in our kind of hurly-burly world, with its conflicting schedules. Even on those occasions when all family members are present and accounted for, there are intrusions which seldom make possible a sustained period of Bible reading and prayer. If this is the way it is for the majority of us, what are we to do?

First, let nothing substitute for candor and honesty. "God, you know us so well. If it's possible to do a better job in a more structured setting, teach us and lead us." Perhaps your situation and mine *can* be altered with a little more effort, a little better discipline. However, if this is not possible, try to place the whole family worship scene in perspective: A particular system is not an article of faith. There is no set scriptural prescription to cover all our many circumstances. Besides, to impose it as a kind of law would make the practice merely ritualistic and not an expression of faith. We can never *cause* the grace of God to enter the family circle; we worship because he is already with us.

My teenagers might summarize this first observation with the words, "Don't sweat it, dad." Being roughly interpreted, this means to a parent that it's o.k. to be a normal Christian family with the day by day frustrations of being a normal Christian family! For parents to acknowledge their faults and own up to a fallible nature is to confess a common humanity—both parents and children need forgiveness and redemption. Unfortunately, many families fail to start together at that point—in com-

## Family Worship:

# What Are Parents to Do?

David S. Noreen

mon need of the Savior, so never get started at all.

But, to repeat, if family worship is not manageable for many of us in the forms and customs of another generation, what, then, are parents to do?

Go for the alternatives which are appropriate for you! Give God glory through a worship form which is most natural in your situation. When mealtime *does* find everyone together, make certain that it is a time of grateful appreciation and acknowledgement of God's provision. Not only is this worship, but also instruction, as children learn of their dependence upon him who is the bread of life.

In educational practice there is the principle of the teachable moment. This is to seize given opportunities to teach when students are most responsive. Similar conditions exist in the home for meaningful devotional moments. They come every day if we could only catch them; . . . in occasions of praise for an achievement of a family member . . . when Billy earns a spot on the Park League team, or when he doesn't, but can say, "Well, at least I'm in good shape." That's a moving experience for everyone! What's the family response on the occasion of Sally's first date . . . how do we handle the smaller griefs, as the death of a kitten . . . and then, what responses are we making in the daily moments of fussing and feuding—when we feel our undevotional worst? Teachable, impressionable moments all of them, for good or ill.

Place the celebration of important events in a devotional context. Our children and youth will never dismiss authentic expressions of love, as when we commend them especially to God's care upon their birthday or as they leave for camp.

Some of these moments of opportunity come when we break the routine patterns. This summer, as our family was on vacation, there were a number of "sacred moments" as we played and fished and prepared meals together. These were true devotional experiences, although not accompanied by prayer and song. Growing in grace can happen any time the channels are opened!

Celebration opportunities are almost unlimited if we're awake to them. Sometimes, in our own family, this is most literally evident as when someone starts the day with the Mormon Tabernacle Choir singing one of the great anthems over the stereo. The late-riser types (teenage boys, naturally) aren't always immediately appreciative! Yet it is a kind of divine intervention which invites us all to begin the day with God.

Other devotional opportunities come through the church year celebrations like Advent and Christmas, which have their special rituals for all of our families. These bind us together and help build within the important values of which Deuteronomy 6 speaks: "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."

Yet, we know that we cannot fulfill our trust by only observing the special occasions. Christian family living is a difficult, day by day encounter requiring continuous encouragement and help from God. How are you going about it, in "the church which meets in your house"?

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# Who, Me?

Larry Richards

Sometimes being a Christian leads to problems.

I mean, say you take some of those biblical doctrines seriously. Not just the ones about the past (like creation and God becoming man) or ones about the future (like Christ coming back and judgment and resurrection). I mean doctrines about now. About what God's up to while you're sitting there reading this article.

One of those now doctrines says that God likes to get involved. That He's not off behind some cloud resting till the last trump, but that He's actually poking around in our lives. That He's looking over *your* shoulder, keeping tabs on what you're doing and thinking and feeling.

Now.

And all the time.

When you take a biblical teaching like this seriously, you can get to wondering.

I mean, like "Why is He watching me?" "What does He expect from me?"

One teen, who we'll call Carl, got a picture of an involved God. But Carl thought of Him as a boss, peeking over some employee's shoulder. "It seemed like I was always trying to please Him," Carl says, "and therefore thought He wasn't concerned with me, but only with what I did for Him—or didn't do."

Sort of like those Avis ads. God watching? Then we'd better "try harder."

Of course, it's a good thing to take God seriously. To face up to what He's doing now, and realize just how totally involved He is in our lives. But if we misunderstand His motives, we can come out with some pretty unhappy feelings—and some strained relationships with God, and ourselves.

So let's take a quick look at some possible reasons why God might keep reminding us that He's right with us, in every experience.

**To keep score.** That's one possibility. He's taking the role of Super-

cop, staying right on top of you to write up a ticket on every goof. When you think of God this way and realize that He's with you all the time, you just gotta end up feeling guilty. Like the Bible says, "All of us often stumble" (James 3:2).

Maybe you invited Christ into your life so you could be reminded all the time of your failures, and get high on guilt?

**To make sure His investment pays off.** This is another possibility. After all, you cost God a lot. Maybe He feels He's got to get back something on his outlay. So He sticks close to prod you when you let up a bit. Tote that barge! Attend that meeting! Pray that prayer! Read that Book! Lay it on sinners!

When a person gets this idea of God's motives, he's likely to feel like Carl. Used.

Of course, it might help to remember something Jesus said. "When you've done everything that you are told to do, you can say, 'We are not much good as servants . . .'" (Luke 17:10, Phillips). If God just wanted to use you, He sure made a dumb choice. He paid the biggest price in history for you and anything He might use you for He can do better by hand!

**To love?** Of all the motives we can think of, this one seems the most unlikely. God sticks tight to us, just to love us.

The funny thing is, this is just the reason that the Bible shouts at us. (If you haven't gotten the message, maybe it's because you never realized you are *that* important.)

Probably the hardest thing to grasp about God's love is that it's unconditional. God doesn't say, "I'll love you, *if* . . ." He comes on strong, and says, "I love you *anyway*."

All the time, too. Even when we goof it up. For times like these God says "tell me about your sins." Why? Because you can trust Him to love you, forgive you and cleanse you (I John 1:9f). In another place the Bible

says "come boldly" right up to God when you've got needs—and find grace to help (Heb. 4:16).

You might think it would make a guy sloppy, to know that He's loved no matter what. It doesn't work that way, though. The Bible even says being sure of forgiveness helps us *not* to sin. And that no matter what, we have a Man on our side, Jesus Christ, who took care of sin for us on the cross (I John 2: 1, 2).

So God really does want you to feel loved.

For yourself.

I think that getting this truth settled down right in the center of our thoughts makes a big difference to anyone. How?

For one thing, it helps us stop trying to fake it with God. When we pretend with Him (pretending is a sign we're not sure someone will accept us as we are), we cover up our faults and failures. We don't admit them, even to ourselves. And they fester inside, making us feel guilty and inadequate and awfully uncomfortable when we think about God. But when we realize that we're loved *anyway*, we're free to tell God about everything. We can get the bad things out in the open, and be forgiven and cleansed. We can accept ourselves and feel close to God.

Another thing, getting that sense of being loved soaking all through our consciousness helps us respond to God. We realize He sticks so tight because He wants to be with us. He wants to guide us toward what's good in life; what will make life overflow for us. And when we read the Bible and hear everything God says as loving guidance—it's a lot easier to *want* to live it.

No doubt about it.

Being loved makes a difference. And knowing that you're loved, for yourself, is one of the great things every Christian is invited to experience. Because it's true.

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## Here Is My Testimony

To be prayed for by the laying on of hands really works. Nkosazana [Sadie] Book and Mfundisi [John] Climenhaga prayed for me when I had an incurable disease and I was healed. May the Lord show this to you.

And again, when I was sick in the hospital and nigh to death Delelani Moyo [Mtshabezi Hospital evangelist in 1969] prayed for me with the laying on of hands. I was healed in a short time and I felt like running. For sure there is much power in prayer! James 5:13-16. I saw the Lord Jesus in the likeness of the Spirit.

The gospel has power. Many repent because of our preaching. Today our children are ordained men, preachers, teachers, and many other things because of the light of the gospel. Praise the name of the Lord!

Pretenders will not go to heaven. Just now when I was ill lying on my bed, the Lord showed me a fenced place which was divided into two parts. Those who were truly Christians were in the one part, the pure people of Christ. In the other part there were many sinners and those church members who think they are Christians and yet they are not saved. I believed more than ever that

only saved ones will enter heaven.

I saw a very nice mat. It was spread in my house. I had never seen such beauty here on earth. The mat was folded and hidden. I saw these signs and I believe they were from heaven. I rejoiced and rejoiced!

Now I thank the Lord with great joy because I have helped to spread the gospel; I have done the job he called me to do. Although I feel much pain, I look forward to a home in heaven. I say what Paul said in II Timothy 4:7, 8. I leave you with Hebrews 12:1, 2. Remain in the Lord. I will never see many of you again. We will meet in heaven.

# Church News

## NIAGARA CHRISTIAN COLLEGE

### NCC Dedicates Auditorium

A few days less than seven months following the tragic night of April 15, a large audience gathered in the new auditorium-gymnasium on the Niagara Christian Campus to dedicate the new facility.

The Dedication Service, held on Sunday afternoon, December 12, climaxed a weekend of activities including an Open House, providing opportunity for community and the Canadian Churches to visit the new building and participate in the activities.

Dr. Frank Peters, President of Waterloo Lutheran University, brought the address "For Such A Time As This." The College Choir, under the direction of Charles Lady, furnished the music. Bishop Roy V. Sider led in the dedicatory ritual and John Zercher, Chairman of the Board for Schools and Colleges, cut the ribbon.

Stuart Cooke, Acting Principal, was in charge of the program. Others participating in the dedication service were Roy Shoalts, contractor; Rev. Wilbur Benner, secretary of the building committee; John Gilmore, chairman, Board of Trustees; and Bishop E. J. Swalm.

The new gymnasium-auditorium includes two commodious classrooms which add to the facilities of the college. The dining facilities of the new building are used by the college for students and staff, providing additional space in the administration building for the academic program.

The \$150,000 facility has been completely underwritten by cash and pledges.

## MESSIAH COLLEGE

The second annual Intersession of Messiah College will run from Wednesday evening, January 5, to Friday, January 14. Dr. Myron Augsburg, president of Eastern Mennonite College, Harrisonburg, Virginia, will give the keynote address January 5 at 7:00 p.m. The topic for the Intersession, "Conflict and Reconciliation," encompasses several sub-topics that the faculty and students will explore.

In ten days of probing into and searching for solutions to today's issues, students and faculty will examine "Conflict and Reconciliation" in minority-majority relations, in international affairs, in personal relationships, in the church, and in several other contexts in today's world.

Some students will be engaged in independent projects, such as the production of a play or hospital service in Harrisburg.

## ALLEGHENY CONFERENCE

The Big Valley Church of Belleville, Pa., reports that many friends and relatives called to pay tribute to Mr. and Mrs. John R. Peachey on the occasion of their 50th wedding anniversary, December 11.

The Carlisle Church received 13 new members into its fellowship on November 14.

The Grantham Church welcomed eleven members into their fellowship November 21. On the previous Sunday four were baptized.

On November 2 the Clarence Center Women's Fellowship had a "Back to Africa" shower for Edith Miller and Sharon Weisser, presently on furlough, who are returning in January. The Sunday evening service of

November 28 featured these two ladies who shared their hopes and aspirations as they look forward to another term of service.

The Hollowell Church of Waynesboro, Pa., listed six for baptism, five for church membership and four by letter transfers on their bulletin of November 28.

The Martinsburg Church featured special services during the month of November—the 7th special emphasis on the drug problem with a film. Former addicts presented the evening message. On November 14 there was a special ingathering for the Messiah Children's Home with a generous contribution of food plus a special offering for the Board of Benevolence.

Mt. Rock Church reports a gospel concert with the Jones Family of near Pittsburg, Pa., featuring Burt Jones, a well known organist, October 2. Dr. Henry Shilling of the Transylvania Bible Institute shared in a Bible Conference the weekend of Nov. 20-21. A week of revival with Rev. Walter Winger of Carlisle, Pa., Nov. 21-28. The Crusaders presented the pageant "The Light of Bethlehem" the evening of Dec. 19.

The Paramount Church, Hagerstown, Md., conducted a fund drive for a new Christian education building with a goal of \$75,000. The Rev. Alvin C. Burkholder directed the program. Cash and pledges amounted to more than \$75,000 which will come in over the next 150 weeks.

The Redland Valley Church has broken ground for the new parsonage to be erected near the church. Six people were received into membership November 14. Jay Sisco is the pastor.

October 3 the Virginian's Quartet shared in the morning worship service at the Saxton Church. October 10 a child dedication service was held when seven children were dedicated. October 17-31 Rev. Arthur Brubaker was the speaker in the evangelistic services. Rev. Bedsaul Agee is the pastor.

## ATLANTIC CONFERENCE

The **Shenks Union Church** showed a film entitled "To God Be the Glory" November 6 with Glenn Eshelman sponsoring it. The church held a family life conference November 7 with Rev. Richard Canfield as the speaker both morning and evening.

## CANADIAN CONFERENCE

The **Port Colborne Church** was moved to tears, confession, and rejoicing on a recent Sunday morning when the teenagers and their sponsors took control of the service with praises to God for what He was doing in their lives. It has resulted in a growing prayer concern. The midweek prayer service has increased in attendance fourfold. The **Port Colborne** and **Boyle** churches held a joint baptismal service Sunday evening, Oct. 31, when six teenagers were baptized. Rev. Edward Gilmore, pastor of the Boyle Church, brought the evening message. Rev. Harvey Stickley is the pastor of the Port Colborne Church.

The **Cheapside Church** reports a baptismal service Sept. 19 when nine teenagers were baptized, five of which were received into church fellowship. Rev. Paul Nigh is the pastor.

The **Ridgemount congregation** of Hamilton, Ontario, had a "surprise" 30th wedding anniversary celebration for **Pastor and Mrs. John Schock** who were married Dec. 7, 1941. The theme, "Down Memory Lane," consisted of scenes acted out by persons from the congregation, which included happenings in the life of the Schocks from their first date to the present time. The deacon and wife, Mr. and Mrs. George Sider, planned the celebration.

## CENTRAL CONFERENCE

In the morning worship service, Nov. 14, the 67 worshippers helped to dedicate the **Morrison Church's** new bell by pulling together on the rope and ringing the bell for the first time at 11:30 a.m. The bell is presumed to be over 100 years old and was brought to Morrison by Ted Buikema, Archie Heer, and Pastor Jerel Book from Green, Kan., where it rang out for many years from an EUB Church. On the same Sunday the congregation was invited to the new home of Clarence Gramm for an open house, followed by a devotional service and fellowship. The Eugene Gramm family was recently welcomed into the community with a pot luck noon meal and food shower. They came to the Morrison area from Ontario, Calif.

The pastor of the **Phoneton Church**, Elam Dohner, recently received a call from a man in desperate trouble during the morning worship hour. Brother Dohner responded and the man was saved. He then attended the service for the first time.

On December 11 the youth from **Fairview Church** conducted a youth bake sale at the banks in Englewood. The proceeds went to a group named "Life Anew," which ministers to drug addicts.

## MIDWEST CONFERENCE

The **Abilene congregation** reports that on October 29 a Junior Banquet was held for the children of the junior Sunday school and their visitors and teachers as a climax of the Forward Enlargement month. Each winning class was taken to the Speer farm to ride ponies. In the adult department the winning class was served a dinner by the other three classes on November 10.

Two foster sisters, Candy and Brenda Love, 16 and 15 years old, have come to live with the pastor, **Robert Bushnell**, and family in the Des Moines, Iowa, parsonage.

## PACIFIC CONFERENCE

**Grants Pass Redwood Country Church** and **Ontario Church** had a Sunday school contest during the Forward Campaign. The Redwood Country Church took the honors. Congratulations to both churches for a noble and meaningful effort.

A service of reception into the membership of the **Ontario Church** was held November 14 when seven were received. Aaron Stern is the pastor.

## BIRTHS

**Burchfield:** James M., born Dec. 7 to Mr. and Mrs. James Burchfield, Newville, Pa.

**Cober:** Wendy Fay and Christopher Ray, born November 25 to Rev. and Mrs. James R. Cober, Purnea, Bihar, India.

**Geib:** Karen Sue, born Nov. 28 to Rev. and Mrs. Frederick Geib, Silverdale Church, Pa.

**Horn:** Lisa Michelle, born Dec. 10 to Mr. and Mrs. Floyd Horn, Carlisle congregation, Pa.

**Martin:** Julia Ann, born Nov. 24 to Mr. and Mrs. James Martin, Antrim congregation, Pa.

**Ordway:** Brian Michael, born Dec. 5 to Mr. and Mrs. Michael Ordway, Mt. Rock congregation, Pa.

**Train:** Wanda Kay, born Nov. 22 to Mr. and Mrs. Edward Train, Antrim Church, Pa.

## WEDDINGS

**Bitting-Bouder:** Joan Marie, daughter of Mr. and Mrs. John Bouder, Jr., Carlisle, Pa., and Terry, son of Mr. and Mrs. George Bitting, New Cumberland, Pa., Nov. 6 with Rev. Walter Winger officiating.

**Bricker-Gingerich:** Darlene, daughter of Mr. and Mrs. Herman Gingerich, Greencastle, Pa., and Donald, son of Mrs. Flora Bricker and the late Martin Bricker, Chambersburg, Pa., in the Chambersburg Church, Nov. 6 with Rev. Andrew Slagenweit officiating, assisted by Rev. Charles Rife.

**Gayman-Wengert:** Lois, daughter of Mr. and Mrs. Samuel Wengert, Shippensburg, Pa., and Clifford, son of Mr. and Mrs. Glenn Gayman, Chambersburg, Pa., Oct. 23 in the Air Hill Church with Rev. Charles W. Rife, uncle of the groom, officiating.

**Hockenberry-Line:** Virginia, daughter of Mrs. Florence Line, Plainfield, Pa., and Galen, son of Mr. and Mrs. Harry Hockenberry, Shippensburg, Pa., Dec. 10 in the Mt. Rock Church with Pastor Bruce Urey officiating.

**Hummel-Williams:** Naomi, daughter of Mr. and Mrs. Donald Williams, Mt. Joy, Pa., and George, Jr., son of Mr. and Mrs. George Hummel, Sr., Elizabethtown, Pa., Oct. 30 in the Cross Roads Church with the Rev. Roy J. Peterman officiating.

**Miller-Cornell:** Debra, daughter of Clarence Cornell and Earl, Jr., son of Mr. and Mrs. Earl Miller, Sr., both of Everett, Pa., Nov. 27 in the Snake Spring Church of the Brethren, Bedford, Pa., with Rev. Robert Detwiler officiating.

**Ober-Brown:** Melissa, daughter of Mr. and Mrs. George Brown III, Mt. Joy, Pa., and Terry, son of Mr. and Mrs. Richard Ober, Lititz, Pa., June 7 in the Trinity Lutheran Church with Rev. W. L. Koder officiating.

**Potteiger-Potteiger:** Bonnie Lou, daughter of Mr. and Mrs. Robert Potteiger, New Kingstown, Pa., and John, son of Mr. and Mrs. Jack Potteiger, Mechanicsburg, Pa., December 11 in the Carlisle Church with Rev. Walter Winger officiating.

## OBITUARIES

**Boyer:** William Henry Boyer, born December 24, 1871, to Elias and Martha (Engle) Boyer, passed away November 17, 1971. He was united in marriage to Susanna Whisler, Dec. 24, 1896, and to them were born Clarence, Rozella (Mrs. Ohmer Herr), and Samuel. Also seven grandchildren and 25 great-grandchildren. His wife and son, Samuel, preceded him in death. In 1911 he was ordained to the Christian ministry and in 1922 he was made bishop of the Southern Ohio district. He felt called of God to establish mission work in the city of Dayton and in 1912 a mission was opened in which he and his wife labored for 34 years. During his ministry he conducted 1,392 funerals.

Funeral services were held from the Fairview Church near Englewood, Ohio, with Rev. Albert Engle officiating, assisted by Rev. Dale Ulery. Interment was in the Fairview Cemetery.

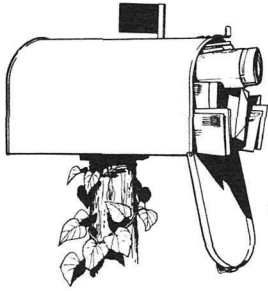
**Hinkle:** John Albert Hinkle, 79 years of age, passed away December 5, 1971. He was a member of Morning Hour Chapel. He is survived by his widow, Alice; a daughter, Joyce R. Shafer; three grandsons; also two sisters. Funeral services were held from the Sauter Funeral Home with Rev. Roy J. Musser officiating, assisted by Rev. Norman Mowery.

**Hock:** Verna Lou Hock was born Dec. 21, 1948, and passed away Dec. 2, 1971, as a result of an automobile accident. She was the daughter of C. Walter and Margaret Myers Hock, Shippensburg, Pa. She was a member of the Mt. Rock Church. In addition to her parents she is survived by five sisters and two brothers: Mrs. Melvin Overcash, Mrs. Larry Torman, Mrs. Charles Bowman, Jr., Mrs. Michael Ordway, Brenda, Clark W., Jr., and Mervin E. Hock.

Funeral services were conducted from the Air Hill Church with Pastor Bruce Urey officiating, assisted by Rev. Charles Lenker. Interment in the Air Hill Cemetery.



# Between Brethren



Dear Moms,

I am writing to say "Thanks" for lending us your sons. We hear, though I haven't experienced it yet, that it's a painful experience when Mother's protective cords are severed as the fledgling leaves the nest. How much deeper your pain must be when the fledgling flies 10,000 miles around the world to "seek his fortune," and your only contact is via the air mail service.

You have lost, but we have gained. In the past three years we have gained two foster sons. We have enjoyed their vitality and enthusiasm for life. We have gained a member around our table, three times a day, 365 days a year. We have laughed at the same jokes, discussed the same problems. We know one another's strengths and weaknesses and in it all we appreciate your sons immensely. We have gained from their stay here.

Your sons have given our developing children a hero, a standard for achievement. Your sons, known to them as "Uncle" or "Umsizi" (the Ndebele equivalent for IW meaning "helper"), have played with the children, teased them and occasionally when necessary given words of discipline. During a moment of long-range planning, our younger son recently said, "When I get big I want to be an Umsizi like Uncle." After we discussed Uncle's qualities, he asked "How can I learn to be a good Umsizi?"

Yes, your sons are true to the name Umsizi—a helper in the fullest sense of the word. Whether it is a 3 a.m. ambulance call or a report of a broken water pipe which comes in the middle of a hearty meal, they are on duty at a moment's notice. Never have we heard complaints or

*The writer and her husband, Robert, are associated with the Matopo Mission, Rhodesia.*

grumbling that the hours are too long, the work too hard, too lowly, or too dirty. They have eager minds to learn new skills (e.g. putting on roofs, plumbing, electrical wiring, constructing water purification systems, dam construction, the art of handling explosives, the keeping of financial records, the art and responsibility of supervising a working force of 85 men, fixing students' shoes, watches, suitcases, welding community bicycles, mufflers and axles and of course keeping the mission pumps and engines in good maintenance). And in it all giving conscientious service whether their boss be missionary or national.

The IW peace testimony is going forth among students and community. When he sings his favorite Dave Boyer solo it reaches the heart. The words get through to all of us because they harmonize completely with the daily life. Three days ago a local European policeman stopped in and was chatting with our IW about his work. The "Why?" of being here came up, but the lieutenant was not convinced about the peace angle, or that there was any sacrifice involved—until he heard the casual reply, "Well, I get an allowance every quarter that amounts to \$15 a month, of course that includes my pad and grub." With that the speechless lieutenant took a second, respectful look at our IW, your son.

How can we thank you Moms enough. Your young men mean much to us personally and to the mission program as a whole. We shall never forget them. They have become a part of our lives.

*Carolyn Mann*